The Journal *welcomes responses to previously published articles, statements on Hawaiian and Pacific history, or queries for information that will assist research. The* Journal *reminds readers that opinions expressed here or elsewhere in its pages are those of the authors and do not reflect those of the Editorial Board or the Hawaiian Historical Society.*

Notes & Queries

Barbers Point, at the southwest corner of the island of O'ahu, is one of the earliest English place names in Hawai'i.[1] Formerly named Kalaeloa (the long cape), it was named for Captain Henry Barber, in command of the British ship *Arthur,* after he went aground on the reef off the point on October 31, 1796. The coral reef of approximately 30 miles in length extends about half a mile from O'ahu's shore between Barbers Point and Makapu'u Point and is broken only at the entrances to Pearl Harbor and Honolulu harbor.

Barber has been assumed to be an English name. However, it probably was Low German, and Henry was probably originally Heinrich. The State Archives of the West German townstate of Bremen holds a family tree showing that a Captain Heinrich Barber, the son of Harmen Barber, a greengrocer, was born in Bremen on August 11, 1756. There is also a reference to "Oahu."[2] So far as I know, no information has been found that a Captain Henry Barber was born in England.

Captain Barber sailed in the South and North Pacific areas for more than ten years. He traded in the North Pacific until 1807.[3]

His last voyage, however, was as a passenger on the Russian-American Company brig *Sitkha*. The *Sitkha* ran aground at the mouth of the Kamchatka River on October 3, 1807. All on board were saved, but the rich company cargo, along with all personal goods, was lost. According to Filipp Kashevarov, a company employee, the unfortunate Barber, who lost everything in the wreck, died a suicide in Kamchatka.

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NOTES

[1] The official American spelling today is Barbers Point, as found on United States Coast and Geodetic Survey Chart 4110. British English still uses the apostrophe, as in Barber's Point. EDITOR'S NOTE. The United States Board on Geographic Names, when queried in the 1960s by Robert Schmitt, Hawai'i State Statistician, replied that it deleted punctuation in names because this tended to get lost on maps. Schmitt reports that the Hawai'i State Board concurred.

[2] For a more detailed genealogy of the Barbers, see W. Wilfried Schumacher, "Zur Namenalliteration der Anerben einer bremishchen Kohlhoekerfamilie im 18. Jahrhundert," *Folia Linguistica* 11 (1977): 191–94.

[3] See Frederich William Howay, "Captain Henry Barber of Barber's Point," 47th *HHS Annual Report 1938* (Honolulu: HHS, 1939): 38–49; W. Wilfried Schumacher, "Aftermath of the Sitka Massacre of 1802," *Alaska Journal*, Winter 1979: 58–61; W. Wilfried Schumacher, "Merchant Captain of the Pacific," *American Neptune*, July 1981: 224–30.

[4] I am indebted for this new information to Richard A. Pierce, History Department, Queen's University, Kingston, Ontario, Canada.

Thanks to letters and other unpublished materials that have recently come to light, additional information is now available about the role played by Giles Waldo, United States Vice Consul and a merchant in Lāhainā, in the appointment of Lorrin Andrews as Hawai'i's chief judicial officer in September of 1845.[1]

Shortly after his arrival in Lāhainā in August of 1845, Waldo met Andrews, a missionary, formerly assigned to Lahainaluna School, who had severed his connection with the ABCFM in

protest over what he felt was the Board's connection with slavery. Waldo, like Andrews, came from a strong antislavery background. At the age of 19, he was a student at Lane Seminary in Cincinnati, a recently opened theological school that was headed by Lyman Beecher, father of Harriet Beecher Stowe, and that had as the most prominent member of its student body the abolitionist agitator Theodore Weld. In the fall of 1834, Waldo became one of the Lane "rebels"—a majority of the student body—who left the seminary in protest against the trustees' proscription of antislavery debates by the students.[2]

Two years later, in November of 1836, he wrote to his mother that he was studying at the Oneida Institute near Utica, New York. Oneida, which had an interracial student body, has been characterized as the American college most committed at that time to the abolitionist cause.[3]

Waldo and Andrews thus found that they had something important in common in their commitment to the antislavery cause. From Lāhainā on September 12, 1845, Waldo wrote to his sister, Mrs. Eunice Waldo Doolittle, in Scotland, Connecticut, giving the background of Andrews's appointment. Waldo had written something about this matter earlier to his brother George and to Ralph Waldo Emerson, but the letter to his sister contains a much fuller account which makes clear the relationship between Waldo and Andrews:

> Today I have got a great deal off my mind & conscience. The government here have been pressing me to take the office of supreme Chancellor—as I told George—telling me I was the only man & it was my duty etc. I partly felt it was, but I could not bear to think of taxing myself with so much—& bind myself to stay here so many years—perhaps for life, though at a great salary & with a fine house given to me—& I did not know what to do till I thought of Mr. Andrews a man who left the mission on account of his anti-slavery principles & I went and talked with him. He said I ought to take the office, but I turned upon him & told him, he was the man as Nathan said to David. Upon which hint a few days ago I wrote to the Prime Minister & told him not to think of me any more for I would not take it while so good & able a man as

> Mr. Andrews was standing idle & almost starving with his wife & seven children, & today he has written to Mr. A., offering him the place with a salary of $1500 & a house—a thousand dollars less than he offered me, but still a great sum for a poor missionary who had lived on two hundred & fifty dollars & found his own house.—I have been at him hammer & tongs using all arguments in my power to persuade him to take the place in which he may be comfortable and useful.[4]

A week after this letter was written, Andrews accepted the position. His commitment to antislavery principles had not only freed him from some of his earlier obligations as a missionary but had also gained him the friendship and respect of the idealistic young Waldo, who seems to have played a crucial role in persuading Andrews to accept the top judicial appointment in the Hawaiian kingdom.

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NOTES

[1] This information supplements Martin K. Doudna, "An Emersonian in the Sandwich Islands: The Career of Giles Waldo," *HJH* 21 (1987): 45–6.

[2] Lawrence Thomas Lesick, *The Lane Rebels: Evangelicalism and Antislavery in Antebellum America* (Metuchen, N. J.: Scarecrow P, 1980) 158, n. 92; 220, n. 169; and 225–226, n. 202.

[3] Milton C. Sernett, *Abolition's Axe: Beriah Green, Oneida Institute and the Black Freedom Struggle* (Syracuse, N. Y.: Syracuse U P, 1986) 46.

[4] Giles Waldo, letter to Eunice Devotion Waldo, 16 Nov. 1836, Scotland, Conn. Historical Society.

The background of John Owen Dominis, husband and Prince Consort of Hawai'i's last Monarch, Queen Lili'uokalani, became a subject of great interest when Lili'uokalani ascended to the throne in 1891. The news that the new Prince Consort was of Dalmatian origin—Dalmatia was part of the Austrian Empire—was carried by European newspapers and practically caused a sensation. What was thought to be at stake was the question of

heirs. Dominis's subsequent death in 1891 and the childless Queen's overthrow in 1893 made the question moot. The subject of Dominis's background is still of interest, however.

Dr. Ante Kovačević, a physician who practiced medicine in California and then retired to Yugoslavia, wrote in the *Journal* (vol. 10, 1976) that after extensive research it was not possible with absolute certainty to establish the descent and identity of the Prince Consort's father, Captain Dominis. But Dr. Kovačević thought it likely that he was a member of the Dalmatian family Dominis, which belonged to the nobility, and very probably was "identical with John the Baptist, son of Vincenes Dominis and Agnes Galzigna. Captain Dominis migrated from Trieste to Boston in 1819 and became a U. S. citizen in 1825. His son, John Owen Dominis, came to Hawai'i about 1840.

Now, in the year of the 150th anniversary of the Queen's birth, Professor Miroslav Granić of Yugoslavia has written to the *Journal*. An excerpt of his letter follows.

June 20, 1987

> After long research, I have determined that John Owen Dominis was descended from a family of the highest noble rank. The name of Dominis or de Dominis can be traced back to 1166 to a nobleman of the ancient town of Rab on the island of Rab. This nobleman was sent there on a mission by the Doge of Venice. The family can be traced through the 13th, 14th, and 15th centuries because members were prominent in church and government circles. In 1437, John and his brothers were named as Counts Palantine of the Holy Roman Empire. From this clan there is a direct line to John Owen Dominis.
>
> I have done this research through historical documents and have prepared a geneological map which traces the genealogy from 1280 until the birth of Captain John Dominis, in 1796, who first emigrated to the United States from Trieste, not knowing that his only son John, born in Boston, would become one day Prince Consort and husband of Queen Lili'uokalani of Hawai'i.

Professor Miroslav Granić
University of Zadar, Yugoslavia